

need men more than money," "Such a spirit," "Money worth more than brains," "Get more dignity in our profession," "How appeal to cultured and sensible people when the ministry does so many uncouth things I cannot understand." I must confess I haven't brains enough to see any need of such a reply to what I said. Come dear brother, hath much learning made thee mad? I don't doubt thy honesty but please don't be so imaginative in your inferences. Quote what I said and in the sense of its connections and you can tear away all you please, but please don't misrepresent me. We can soon have an endless controversy in drawing inferences by supposing what the writer means.

Now brother you and I differ somewhat upon the subject of missions but not as much as it may appear, at least it appears so to me. Let us carefully study the subject first from the Bible standpoint, then from history to see what has been done and how. Let us keep out of our minds Christian Alliance, Methodist, Luther, Waldenses, Moravians. I am no Christian Alliance or Methodist or Moravian or Dowie man, but I am willing to accept as much truth as any of them have and no more. As we have no missionaries in the foreign field I hope it is no great crime to quote from those who have. This is no proof that we are wedded to them because we accept some truth that they have.

In July 19 on front page our editor has a splendid article about the good of ancient Methodism. A splendid article and I sanction it. But that does not prove that he is a Methodist. If I had written as much about the Christian Alliance some of you dear brethren would believe that I was about gone, simply because you have been prejudiced against them. They are nearer right on Bible doctrines than ancient Methodist or at least as near. I only quote these or any others to show the different methods of mission work not that I uphold them in any thing wrong. Now let us be very true to God and unprejudiced against truth from any source. Now I feel this will be my last reply. If there are any further misrepresentations I will ask the readers to refer back to what I have written. I believe too much personalizing should be avoided in writing.

I. D. BOWMAN.

#### STATISTICAL REPORTS

J. L. GILLIN

(Continued from last week.)

I pass the Sunday school statistics since there is a separate report for them. However allow it to be stated that had it not been for questions asked in the church report regarding the S. S. our report thereon would have been much less complete.

#### THE YOUNG PEOPLE'S SOCIETIES

The returns from the K. C and C. E. societies show a lack of interest in these very practical aids to the pastor, and very essential means for the development of the young

Christians, on the part of the pastors. Only 36 societies were reported. Forty churches reported that they had none. But the burden of responsibility for this must not be laid upon the pastors entirely. A later part of this report will show that many of our pastors are expected to do the work of three men. There is a limit beyond which human ability cannot go. In many cases our pastors would organize and help run young peoples' societies did not the necessities of the case demand their presence at one of the other charges. And in this case as in some others the responsibility lies on the shoulders of penurious, short sighted and indifferent members.

#### CHURCH FINANCES

The financial condition of the churches reveals much. The value of church houses reported is \$94,700. The value of other property in the 77 congregations aggregate \$9412. These 77 churches pay yearly,—that is, when they pay it,—to their ministers \$12637, an average of \$165 for each church, and \$2.21 for each member. Salaries range all the way from nothing,—which of course means "great is your reward in heaven,"—to \$900 per year. Eighteen of these 77 churches pay their pastor *nothing*. Ten, exclusive of those who pay nothing, pay less than \$100 per year, and 42 pay less than \$600 per year. This reveals a condition which is a heritage of the past, but which must cease and by God's help and the proper presentation of the truth will cease. It reveals a stinginess with God's servant that is truly deplorable. It is a significant fact shown by these same statistics that the churches which pay the largest salaries also contribute the most to all other benevolent purposes. This is strictly in accord with the law that "to him that hath shall be given and from him that hath not shall be taken away even what he hath." Our members must be educated to know that it is positively sinful for them to give nothing or nearly nothing to God and God's servants of what he has given them, that covetousness is a sin classed in the Bible with theft, drunkenness, murder, whoremongery and adultery. Eph. 5:5. And saddest of all, in the congregations where the salary is least it is too often unpaid. In 25 congregations the salary is paid monthly, in 5, semi-monthly, in 11, quarterly, in 3, weekly, in 2, not at all, in 15, any time, in 1, "in dribs," and in 1 the answer was "V. R." which we suppose means *very rarely*. Words fail me to express my horror at such sinful neglect, such downright dishonesty on the part of congregations of Brethren towards their ministers, the servants of God Almighty.

Is it any wonder that such congregations do not enjoy plain preaching and prayer meetings? Is it surprising that such churches composed of and dominated by such members hold revivals with no results? Such need the gospel of honesty preached to themselves until they repent. God is cursing them with a curse according to the

prophets' words, because such dishonesty and hypocrisy is mockery of God. Such churches work their preacher to death and then turn him off because he can't revive them! Three or four such club together and lure a preacher to save expense and then wonder why the preacher can't give each charge two sermons a Sunday and visit the members every month. Such nonsense, yea such sinfulness must stop, if the churches would have the best success. Thirty four congregations report the salary paid up, twenty-one that it is not. The devil don't need to even watch the latter. They will see that its work is attended to while his majesty goes about other business. All he has to do is to let them go. They die. How can our ministers stay in the work under such conditions? They have families to feed and clothe, rent to pay and a competence to lay up for days when active service is no longer possible, and yet under such conditions some of them feel that they must leave God's ministry in order to make a living when the harvest of the world is ripe in opportunity for the church, and Macedonian cries are coming from every side. God will certainly hold us responsible for our miserly sin. God's preachers, like the priests of Malachi's time have to leave the service of the sanctuary to go forth in the fields to earn a living, while some of us sing our songs, pray our hypocritical prayers, save God's money and wrap it up in (not always a napkin) steers, or stocks and bonds, or bury it in another forty or eighty acres of land, and go on our heedless way to hell. That sounds harsh, but I believe it is God's plain truth and for the sake of those who thus do I dare to speak it.

It is possible, yea probable, that some of our ministeas are to blame for their man-fear in not preaching against this sin, and they reap what they sow in unpaid salaries. Ministers must have faith to speak "the whole counsel of God." But it seems that Christian men and women ought to be honest with God with the urging and perpetual harping of their pastor.

#### IMPROVEMENTS AND OTHER EXPENSES

For improvements these 77 churches paid last year \$2420.75, for current expenses, \$5636.06, for district and state missions, \$587.38, \$1260.94 for National missions, \$132.31 for the poor and sick. Here was a noticeable deficiency both in record keeping and in charitable church work. In but few of the churches is provision made for systematic charity among the members, or the visitation of the sick, and where it is done, there is but little record made. To help churches at other points \$968 was raised, \$189.29 was collected by the young peoples' societies, and \$506.40 was reported as raised for other purposes. Thus we have these churches raising last year an aggregate of \$25109.35 for all religious purposes. Were it not for the terrible deficiency of some of them the average would be very creditable. As a church we are slowly coming to a high-